1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

The birth takes place in the bedroom of the house, usually with little illumination available. Sometimes only one small electric bulb or a kerosene lamp is lit. In labor and during the birth, the woman seems to be relatively quiet, refraining from cries of pain. This may result from the usual stoicism of Chinese women, who are trained to show as little emotion as possible no matter how great the pain. To have other people hear any cries would be embarrassing, and thus cries are avoided.

A woman must not give birth to a child in her natal home. It is believed that such a birth would bring bad luck to her brothers' wives when they give birth and might even result in their being unable to have children. In one case, the married daughter of a Hsin Hsing landlord family did not get on well with her husband's parents. After a number of years of marriage she returned to live in her parents' home while her husband worked in the city and occasionally visited her. When it came time for her to give birth to her third child, she had to leave her brother's home and go to a hospital to have the baby, a most unusual occurrence in the village. She could not give birth in a neighbor's house, of course, since this might damage the birth prospects of the women of that house.

After the birth, according to a custom whose reason and origin are now unknown, the umbilical cord and afterbirth are wrapped in a rag and buried in the river bottom. Anything related to the birth, especially if it has been in contact with the woman's blood, is considered unclean.[1] The very room in which the birth takes place is likewise considered unclean, and anyone who enters the room for a month after the birth cannot then attend a wedding, since this would mean bad luck for the bride.

The baby is fed "sugar water" (sugar boiled in water) immediately after birth and until nursing begins. The baby begins to nurse about the end of the second or third day, when lactation begins.

After the birth, the new mother eats with the family at the next regular meal, and there is no change in her meal schedule. The food she eats, however, is special, and often consists of fresh fish, chicken, wine, and other such "good and rich foods." These are felt to encourage the production of milk and, more important, to help the mother regain her strength. These foods are usually gifts sent during the first month by the new mother's brothers and sisters. Neighbors and friends may also send such gifts, and the household of the new mother gives them "oil rice" (fried glutinous rice) in return.

It is felt that the new mother should do as little work as possible and rest frequently during the first month after the birth. If she belongs to a joint or stem family, this period of rest is virtually assured. If, however, the family is small, she must depend upon help from *ch'in tsu*,

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6

The district police office as well as the local officials in the district Public Office will also assume this function on an unofficial basis.

Chapter 6: Personal Relationships and Cooperation Within and Beyond the Village

[1] Some villagers even approached me with the hope that I might act as their leader. Because of their insistence, I did participate in a very minor way. The minimal participation, however, yielded extremely valuable insights into village interpersonal relationships. Also, after this occasion, I found most villagers much more willing to aid me in my research. For a more detailed discussion of my involvement in this case and the consequences to my field work, see my "A Case for Intervention in the Field."

[2] Several villagers also insisted that I be part of Hsin Hsing village's delegation. This turned out to be my only opportunity to attend any kind of mediation session.

Chapter 7: Life History of the Villager

[1] A woman's menstrual blood is also considered unclean, and a wash amah employed in a Chinese household is not expected to wash the mistress's undergarments if they have been stained with menstrual blood.

[2] This figure is based on the Chinese calculation of age. A child is said to be one year old at the time of his birth and two years old on the first Chinese New Year after his birth. This boy is therefore fourteen or fifteen by Western calculations.

[3] A somewhat similar kind of arrangement is reported by Robert J. Smith (1956:77–78) for Japan.

[4] If a woman dies before she bears a child or before a child is adopted into the family, her name is not recorded on the family ancestral tablet because she lacks descendants to worship her.

[5] In some instances when a family does not have daughters of their own they may take a "recognized daughter" (or a "recognized son") who in a sense is temporarily adopted and who will then come to mourn and worship at the funeral of her "recognized parents." The girl is usually the daughter of close family friends, and she will still worship her own parents. Sometimes a family may also give their girl as a recognized daughter if she is a sickly child and a fortune-teller recommends such action to avoid further illness.

Chapter 8: Religion and Magic in Hsin Hsing Village

[1] During 1957–1958 government troops were billeted in the temple and at the same time were renovating it.

[2] The belief in the ubiquity of Matsu's powers, however, is not universal among the Taiwanese. Norma Diamond, an anthropologist working in southern Taiwan in 1960–1961, has told me that Matsu is not considered

262 than one-quarter of a pound per man per day. It is a rare village household that would have two meatless days in a
178 row. Some older villagers claimed that in their youth,
262 meat appeared on the table only once each week but others claimed it was more often. Any question about economic conditions in the past almost always produced mild argu-
252 ments and disagreements. Pork is cut in very small pieces and mixed with vegetables in cooking and most often, seems
262 to be used primarily for flavoring and for the fat. Vil-
826 lagers agreed that a person needed meat regularly in order to provide grease for the joints in order to prevent sore
262 muscles. It was said that beef (water buffalo or yellow
[231] oxen) was eaten in the city. However, the water buffalo was so important to the villagers that no village man could bring himself to eat it. However, when one was killed in an accident, it would be sold to a meat store. Small boys occasionally snared mountain rats which were eaten but the house rat was considered too dirty to eat.
[75] Dog meat was quite expensive and rarely eaten although everyone said that a bit of dog meat in the fall would help prevent colds all winter. No village dog could be eaten however. Fowl were also significant but only on the special occasions averaging about three to five times per month.

261 According to most Chinese, eating is one of the
252 joys of life and cooking is a well-developed art form.